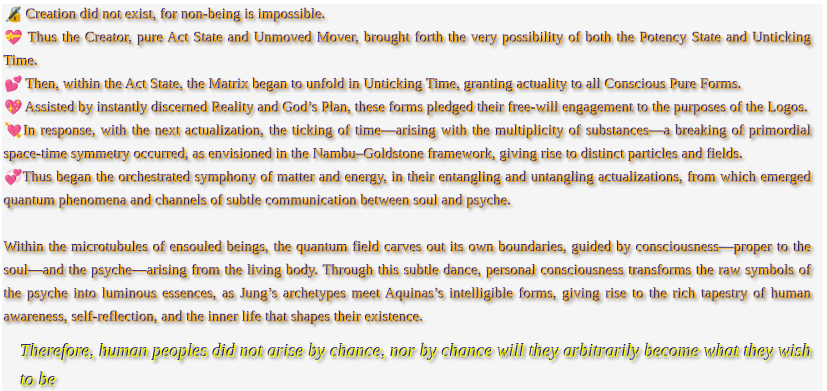
Tegmark-Aquinas

Conceptual Ecosystem

Let's start with a mythical-metaphysical vision


Creation did not exist, for non-being is impossible.
Thus the Creator, pure Act State and Unmoved Mover, brought forth the very possibility of both the Potency State and Unticking Time.
Then, within the Act State, the Matrix began to unfold in Unticking Time, granting actuality to all Conscious Pure Forms.
Assisted by instantly discerned Reality and God's Plan, these forms pledged their free-will engagement to the purposes of the Logos.
In response, with the next actualization, the ticking of time—arising with the multiplicity of substances—a breaking of primordial space-time symmetry occurred, as envisioned in the Nambu–Goldstone framework, giving rise to distinct particles and fields.
Thus began the orchestrated symphony of matter and energy, in their entangling and untangling actualizations, from which emerged quantum phenomena and channels of subtle communication between soul and psyche.
Within the microtubules of ensouled beings, the quantum field carves out its own boundaries, guided by consciousness—proper to the soul—and the psyche—arising from the living body. Through this subtle dance, personal consciousness transforms the raw symbols of the psyche into luminous essences, as Jung's archetypes meet Aquinas's intelligible forms, giving rise to the rich tapestry of human awareness, self-reflection, and the inner life that shapes their existence.
Therefore, human peoples did not arise by chance, nor by chance will they arbitrarily become what they wish to be

The first explicit scientific claim that the «**psyche is a function of the brain**» (neurons) was made in the second half of the 17th century, notably by «**Thomas Willis (1664)**», and was progressively accepted during the 18th century (chatGPT). *If brains are structurally isomorphic, then inter-individual variation must depend on their respective* ***phenomenological operating systems*** (Reading Husserl, Maurice Merleau-Ponty). Consequently, what we call «**psychic structure corresponds**» to the nature of the cognitive outputs produced by «**neuropsychological processes**». Therefore, its inputs should also be of the same nature, whether they arrive through our «**neurological senses**» or through a legitimized claim of the existence of «**quantum pathways**».

The existence of **quantum pathways** is not scientifically proven, but it is a last resort to affirm it because it cannot be assumed that "soul" and "psyche" are of the same nature. Below there is a short list of authors who propose a role for the «**quantum pathway**».

🔵 **David Bohm (1950s–1990s)**
Introduced the concept of the “implicate order,” proposing that consciousness and matter emerge from a deeper **quantum wholeness**.

🔵 **Manfred Eigen (1960s–1990s)**
Suggested that **quantum coherence** may be required to explain certain aspects of biological information processing, including cognition

🔵 **Evan Harris Walker (1970s–1990s)**
Proposed that consciousness is fundamentally a quantum process involving the **collapse of the wave function**

🔹 **Henry Stapp (1970s–2010s)**
Argued that quantum mechanics is necessary to account for consciousness and free will, suggesting that mind influences **wave-function collapse**

🔵 **Roger Penrose & Stuart Hameroff (1990s–present)**
Developed the Orch-OR theory, according to which consciousness arises from orchestrated quantum processes in **neuronal microtubules**

🔹 **Paavo Pylkkänen (2000s–present)**
Extended Bohm's ideas, linking quantum field theory with **mind–matter interaction** and intentional consciousness

🔹 **Vlatko Vedral (2010s–present)**
Argues that **quantum information** is fundamental and may be directly related to **subjective experience and consciousness**

The following is a classification tree for addressing the conceptual ecosystems found in Philosophy. The option chosen by the *Tegmark-Aquinas conceptual ecosystem model* is to incorporate the Mathematical Structure of the Universe, proposed by Max Tegmark, into Aquinas's conceptual ecosystem. However, other concepts from other authors will be used, especially those of **Immanuel Kant (Noumenon and moral autonomy)** and **Edmund Husserl (Intentionality of consciousness, Interesting: God and Husserl)**. So, in the Tegmark-Aquinas ecosystem must be taken into account: «**Creation is continuously sustained by God's will, Who never repents of Their works; no additional supernatural field is necessary, since divine causality alone ensures its existence and order**».

1. **Reality Has No Beginning (Eternal)**
   A. **No ends, cyclical expansion, multiverse, by generative or creative eones**
      a. **God**:
         i. *God Emanantism, generate things-beings like the case of tree from germs (Divine things-beings)* — Proclus
         ii. *God Simulationism, generate things-beings as virtuals like in the case of computers (Divine ideas)* — G. W. Friedrich Hegel
         iii. ***Creationism, the bringing into being of things (material and immaterial) ex nihilo by will (hylomorphism)* — Thomas Aquinas**
      b. **No God, only Matter**:
         i. *Emanantism, generate things-beings like the case of tree from germs* — Epicurus, Democritus, Carl Marx
         ii. *Simulationism, generate things-beings as virtuals like in the case of computer* — Leibniz
      c. **No God Hylomorphism**:
         i. *Aristotle*
   B. **Ends, cyclical creation-destruction**
      a. **God**:
         i. *God Emanantism (same that 1-A-a-i)* — Origen
         ii. *Simulationism (same that 1-A-a-ii)* — Thomas Campbell
         iii. *Creationism (same that 1-A-a-iii)* — Nicholas of Cusa
      b. **No God**:
         i. ***Emanantism (same that 1-A-b-i)* — Max Tegmark**
         ii. *Simulationism (same that 1-A-b-ii)* — Stephen Wolfram

2. **Reality has a Beginning from Nothingness (Impossible Event)**

The soul interacts with the body not by direct contact with **neuronal processes**, but through resonance with a **universal field of matter-patterns** that can be described in physical terms as the Matrix. This Matrix is a continuous substance-field, woven of energy distributions and mathematical structures, which mediates between immaterial phenomena and the measurable domain of **neuropsychic processes**. The resonance operates as phase coupling: the material aspect of the soul vibrates in consonance with the patterns of the Matrix, and these in turn modulate the **dynamics of the brain and nervous system**. In this way, consciousness and appetite achieve operative influence within the organism without violating physical causality, but rather by **inserting an retrieving information** into the lawful order of matter **through the mediating Matrix**.

Metaphysically, **the soul is not reducible to material resonance alone**, for it is also the form and act of the living body, endowed with **free will and ipsum-consciousness**. Here, the Matrix acquires a higher interpretation: it is not merely a field of energy and structure, but the ontological bridge that **connects immaterial form with material substrate**, echoing Aquinas' doctrine of the soul as the substantial form of the body. The **hypostatic connection operates both with the Creator and among other conscious beings**, allowing all entities to participate harmonically in the structure of reality. Tegmark's mathematical universe finds its metaphysical counterpart here: mathematical structures are not self-subsisting realities but participate in being through these hypostatic relations. Thus, the soul interacts with the body through the Matrix both as physical resonance and metaphysical mediation, whereby divine creation sustains the unity of form and matter, and **all beings are dynamically integrated in the cosmic order**.

Clarifications on the Soul's Interaction with Matter

- Unembodied souls do not require interaction with inanimate substances.
- Unembodied souls cannot generate paranormal effects from the afterlife.
- Souls manage matter only through their corporeal form as complete human beings, using the Matrix as a mediating bridge.

The Matrix

The Matrix is not pure form, nor an angelic being, not a substance. Rather, it is a subsistent compound of form and intelligible matter, in an analogical sense. Platonic universals, which are not strictly pure forms either, are contained within the Matrix. From an Aristotelian–Thomistic perspective, the Matrix would be "prime matter" transfigured into informational matter, always in potency to receive updates of "forms".

Axiom I — Actualization of Universals

The function of the Platonic universals contained in the Matrix is to attain actuality in singular substances, whether animate or inanimate, organic or inorganic. The stone, no less than the human being, is act of form in matter; yet only in the human is this form elevated to a hypostasis of consciousness, wherein the communicative process of essences—understood as a kind of Plato-like universals—becomes manifest.

Axiom II — Hypostatic Communication of Essences

All conscious hypostases communicate through patterned forms, or essences. In humans, this communication is discursive, involving resonance and mutation. In angels, it occurs without mutation, instantaneously in unticking time; it is non-discursive and non-procedural, for they require no resonance but communicate essence-to-essence through immediate intellect-to-intellect infusion.

Axiom III — Actualization in Inanimate Substances

In inanimate and inorganic beings, universals are present as actualized forms in matter, without hypostatic self-communication. Such beings are mutable and degradable; for example, a stone, though embodying the universal of "stone-ness," can be transformed, broken down, or even converted into power.

Axiom IV — Immutability and Mutability of Hypostatic Beings

Angelic forms are immutable and incorruptible, incapable of degradation; original rational souls, while not degradable, are mutable and capable of evolving. This mutability allows the soul to actualize new forms, acquire knowledge, and grow in perfection within its hypostatic existence.

Thus, there are important differences between Plato's universals and Tegmark–Aquinas universals. In the Matrix, they are ontological realities: they exist independently within the Matrix as potentials, awaiting actualization in singular substances, whether animate or inanimate. In **Tegmark–Aquinas**, they are neither mere abstractions nor logical axioms; rather, **they are real structures** embedded in the ontological substrate of Creation, that is, **the Matrix**.

The idea of **a lion with a human head** exists as a potential pattern in the Matrix. It is a combination of real universals — lion-ness and human-ness — that can be imagined or represented. However, it does not exist as a real creature in the world unless some singular substance actually instantiates it, for example, in art, sculpture, fiction, genetic engineering, or fantasy. **Plato**: *reality of universals limited to intelligible and natural essences; impossible or fantastical combinations exist only mentally, not ontologically*. **Tegmark–Aquinas**: *Matrix contains all potentials, so every intellectual possibility has ontological status, even if uninstantiated in matter*.

Thus, the Matrix is a **passive and inmarcescible intellect, not conscious but only algorithmic, *almost like a computer***, yet not as Aristotle asserts—that is, not a tabula rasa. On the contrary, it is a tabula plena of patterns and possibilities, containing all the information necessary for Creation to tend toward its ends, which are not always deterministic. This signifies that the Matrix is neither conscious nor intentional; it operates according to the principle of automatic action and

reaction. It is deterministic in that it **always responds to resonances with the corresponding resonances**, without intention or judgment.